A SERMON,

&c.

Entered at Stationers Hall.

A

SERMON

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, MAY 31, 1803,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

THIRD ANNIVERSARY,

BY

THE REV. RICHARD CECIL, M.A.
Minister of St. John's Chapel, Bedford Row.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

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1803.

SERMON

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PREACHED

AT SAINT ANNE's, BLACKFRIARS,

BEFORE

THE SOCIETY.

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SERMON, &c.

ISAIAH xl. 3.

PREPARE YE THE WAY OF THE LORD.

WE meet this day as members of the Church of England to promote a design of evangelizing the Heathen; and sure I am, every true Member of Christ must be a hearty well wisher to such a design. Whatever objection he may make to the manner in which it is taken up by us or any other body of Christians, still he must, from the bottom of his heart, adopt the language we have been using this day in our service. "*God be* "*merciful unto us and bless us, and shew us the* "*light of his countenance; that thy way may be* "*known upon earth, thy saving health among all* "*nations**."

This Prophet, who speaks so expressly of that light that was about to arise on the Gentiles,

* Ps. lxvii. 1, 2.

here predicts another herald who should *go before the face of the Lord to prepare his way.* It appears from the terms employed in this and the following verses, that an evident allusion is made to a custom which still obtains in some parts of the East, where, on the approach of an illustrious Personage, his way is prepared before him by levelling mountains, by filling up valleys, and by removing obstructions of every kind.

Prepare ye, therefore, cries the Prophet, *the way of the Lord;* or, as he elsewhere expresses it, *cast up, cast up the highway—gather out the stones—lift up a standard for the people*:* and for the encouragement of all those who shall be called to *prepare this way* to the end of time, it is subjoined to the text, *Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made strait, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it*—"ALL FLESH," cries he "*shall see it,*" —for it shall be revealed to the Jew first, and also to the Gentile.

Omitting such a general discussion of the text in its connection as might be proper on another

* Isa. lxii. 10.

occasion, I shall confine myself now to the special occasion of our assembling, namely, that of preparing the way of the Lord among the Heathen; and accordingly, shall make a few remarks on their *Moral state*—the *Means of their recovery*—and the *Motives to attempt it.*———Let us glance at that affecting fact.

I. THE MORAL STATE OF THE HEATHEN.

The field is so wide, that I shall not even attempt giving any thing like a comprehensive view—a single division in a sermon would not admit it—a few facts however may suffice, because from them the general state may easily be inferred; and because select features strike the mind more forcibly than general descriptions. But in order to make a just estimation of the horrid *chamber of imagery* before us, we must proceed with the lamp of revelation in our hand; it is by this infallible light that the *dark places of the earth full of cruelty* *, are rightly apprehended: yet, as we enter into and explore the shades, we are confounded at the facts which present themselves.

For surely it must astonish the enlightened eye of a moral traveller to observe that, if some nations of the Heathen have made considerable

* Psalm lxxiv. 20.

advances in civilization and science, yet that their knowledge of the character of God, and of their moral wants and resources, has been but gross ignorance—that their ablest guides, *professing themselves to be wise became fools* *;—that their very Gods were scandalous,—their worship ridiculous, cruel, and impure—and their morals abominable.

But in taking a wider survey of the Heathen world, though such a traveller may be less surprised at finding the Sun and other celestial Luminaries, the grand objects of heathen idolatry, yet how must he be shocked at beholding millions of rational creatures prostrating themselves before an Ox, a Crocodile, a Serpent, a Dog, an Ape, or some monstrous assemblage of their several forms?—yea, before Vermin, before Vegetables†, and ten thousand other fantastic representations of Deity!

Nor are the objects of Idolatry more shocking than its *Rites*. "The religion of the Heathen in this vast territory‡" (writes a faithful and intelligent witness still living among them) "con-

* Rom. i. 22.

† O sanctas gentes, quibus hæc nascuntur in hortis
Numina! *Juvenal Sat.* 15.

‡ India is supposed to contain twenty millions of souls under our own government.

sists of little more than Lust and Cruelty." With respect to the former of these, were I to attempt to give a particular description of the impure attributes and symbols of Pagan Deities—of the troops of prostitutes which form a part of their establishments—and of the various abominable means by which millions are held fast in their idolatrous bonds, such a description would be evidently improper and even dangerous—such scenes are best described by the Apostle when he says, *It is a shame even to speak of those things which are done of them in secret**. But if we advert to the Cruelty which idolatry mingles with its devotions, what less than a superstition worthy of Hell still keeps tribes of wretches fixed through life in tormenting attitudes—crawling under intolerable burdens—burning their scalps—piercing their flesh with hooks—like those of old, who *leaped on their altars and cut themselves with knives*, crying *O Baal, hear us!*†—Above all, what but the most diabolical infatuation could urge the Heathen to multiply human sacrifices, and bring even their innocent offspring for a burnt offering to such a Deity as Moloch! and which murders them in incredible numbers unto this Day‡!

* Eph. v. 12. † 1 Kings xviii. 26.

‡ A more particular account of such superstitions was intended here, but for the sake of brevity, the reader must be referred to note A at the conclusion.

But if the *Theology* of the Heathen be so gross, what can be expected from their Morality? Even where little more of Christianity is found than the name, yet so has it raised the standard of morals* that, pagan licentiousness is found intolerable in Christendom—Take a late instance of this in the conduct of our neighbours the French: These people, after making the boldest experiment in profaneness ever made by a nation in casting off its God;—and who, for a time, seriously deliberated whether there should be any God at all—who after madly stamping on the yoke of Christ, attempted to establish order on the basis of a wild and profligate philosophy—yet even *this* nation was at length obliged to bid an Orator tell the abused multitude that, under a philosophical religion, every social bond was broken in pieces, and that, Christianity (or something like it) must be re-established to preserve any degree of order or decency.

And here let me remind *Females* how much they owe in society to the diffusion of gospel light, and let me thereby attempt to stimulate *them* to employ their influence in diffusing its healing beams. Could you behold the cruel slavery and degradation of your sex in Heathen nations, I should scarcely need any other argu-

* See note B.

ment with *you*. When a Missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears, "I wish to God, Father, I wish to God, that my "mother had by my death prevented the dis- "tresses I endure, and have yet to endure as long "as I live. Consider, Father, our deplorable con "dition. Our husbands go to hunt, and trou- "ble themselves no farther. We are dragged "along, with one infant at the breast, and ano- "ther in a basket. They return in the evening "without any burden: we return with the bur- "den of our children; and, though tired with a "long march, are not permitted to sleep; but "must labour the whole night, in grinding maize "to make chica for them. They get drunk, and "in their drunkenness beat us, draw us by the "hair of the head, and tread us under foot. And "what have we to comfort us for slavery that has "no end? A young wife is brought in upon us, "who is permitted to abuse us and our children "because we are no longer regarded. Can hu- "man nature endure such tyranny? What kind- "ness can we show to our female children equal "to that of relieving them from such oppression, "more bitter a thousand times than death? I say "again, would to God that my mother had put "*me* under ground the moment I was born!"

Observe, this was not a peculiar case, but a national custom. Ah, how remote from that which the benevolent and sympathizing genius of the gospel, we would introduce among them, recommends!—Look again at another national custom which to this day brings a Widow, after having just closed the eyes of her husband, to be burnt to ashes at his side?—30,000 say some, 50,000 say others, of such victims perish annually in the East Indies.

You may perhaps be willing to hope that the moral state of the Heathen indicated by these features must be confined to a few remote parts of the earth: Alas! it is comparatively but a small part of the earth where, in a greater or less degree, such superstition does not still prevail. Mahometanism has, indeed, removed some of its grosser features, but what has this imposture introduced in their place?

Infidels, perhaps, have told you that the moral virtues at least may be found in some parts of the world where the christian faith is unknown; but representations of this kind have been proved again and again to be absolute falsehoods; and even allowing that any degree of truth attaches to such accounts, nothing more is to be inferred than that *the strong man* uses specious methods *to keep*

*his goods in peace**.—The affected solemnity of one Lunatic as fully discovers his actual condition, as the extravagant pranks of his fellow.

But still you may be ready to ask, has not even Christianity itself exhibited scenes at which humanity shudders?—I answer No—in no instance. —Christianity is one thing, Popery another. Christianity must no more be made answerable for its counterfeits than its emblem Gold.—It is one of the arts of Hell to confound truth with hypocrisy. Real Christianity is that wisdom from above which is *first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy*†. But, if under this holy name, a bold Harlot comes forward in heathen attire, affecting the pomp, secularity, tyranny, and idolatry of Pagan Superstition, what wonder if she adopts its *cruelty* also!

Let God, however, *be true, and every man*, opposing his declarations, *a liar*. He has described by existing facts, and by every figure of speech, the blindness, depravity, and helplessness of fallen nature in the Gentile World; and, were it not that we are apt to read accounts till we forget their meaning, I need only to read the first Chapter of the Epistle to the Romans to shew more fully the

* Luke xi. 21. † James iii. 17.

moral state of the Heathen. He, who cannot deceive or be deceived, hath assured us that the darkness of the heathen is so connected with wickedness that, besides those crimes*, for which it is said *the land itself vomited out her inhabitants*, it is added, *Every abomination to the Lord which he hateth have they done, for even their sons and their daughters they burnt in the fire to their Gods* †.

Add to these more conspicuous instances, the innumerable tribes which rove the vast deserts of Asia, Africa, and America—millions who scarcely ever rise to an idea above the dictates of a corrupt nature. Scarcely excelling their cattle in intelligence, they sink far below brutes by their vices, and yet, is one of these less capable of rising, under the means of grace, to *glory and honour, immortality and eternal life*‡ than ourselves?

See then the wretched state of those to whom our labours are directed;—of God, of their moral state, and of futurity they know comparatively nothing: and their condition is the more deplorable, because man is obstinate in proportion as he is ignorant; the grosser his superstition, the more will he cleave to it, till God *sends out his light and his truth. Prepare ye, therefore, the way of the*

* See Lev. xviii. † Deut. xii. 3. ‡ Rom. ii. 7.

Lord; for till the Sun of righteousness arise on these nations with healing in his wings, notwithstanding all the endeavours of Legislators and Philosophers, *darkness* must *cover the earth, and gross darkness the people**.

This leads me to make an observation or two on

II. THE MEANS OF THEIR RECOVERY.

One cannot help remarking here on the confused and fruitless views of some pious persons. They are indeed struck with horror when the state of the Heathen is recollected.—Like persons walking through a lazar-house, they pity from their hearts the different stages of malady which lie before them, but see no present remedy. They wait for some tide or motion, they know not what—Centuries have elapsed, and hundreds of millions of souls passed into eternity—still they wait!

But it might be of use for such persons to enquire, Does not God work by means? Does He not command them to be used in *preparing his way?*—Has He not promised his blessing in the use of them?—How was the way of the Lord prepared among those Gentiles now brought to the faith of Christ? Was not our own highly favoured nation as far from God as that of any other Gen-

* Isa. lx. 2.

tiles? and is there not reason to think we should have remained Heathens to this day had the first Missionaries thus waited, or required some *perceivable* shaking among the dry bones before they prophesied in this our desert? I know of no difficulty now before a Missionary to the Heathen that did not meet the first Missionary to this nation.—We had our human sacrifices as well as others:—Our hearts as hard, our prejudices as great, and our situation more insulated and unapproachable than most of theirs.

The ablest means, however, and the best concerted plans can of themselves do nothing.—*The glory of the Lord must be revealed* in his mighty power, as well as saving truth, *before all flesh can see the salvation of our God.* But as the labour of the Husbandman is connected with the influences of Heaven in producing the harvest, so, in all other respects, it has been justly remarked that it is the *fool* only who expects the end without the means, since it is only in the use of appointed means that desirable ends are promised.

This Society, I can safely assert, mean to *prepare the way of the Lord* by exhibiting the only remedy for fallen nature, namely the Cross of Christ, and the regenerating influence of his Spirit; and that in the most simple and unequivocal man-

ner possible. They have seen folly and disappointment inscribed on every *other* remedy, or unscriptural modification of the true remedy*, and that in every age, and in every *place*, and depend alone, under God, upon *the truth as it is in Jesus.*

To accomplish this end, it is evident Missionaries must be employed among the Heathen: for *how shall they hear without a preacher*†? But it may be necessary, perhaps, to caution a sanguine and inexperienced zeal to pay more attention than is usually paid at this day, to the words which follow, "*how shall they preach except they be sent?*" *i. e.* how can it be expected that they should succeed in such a work, till God has called and qualified them for it?—The work of a Missionary is as arduous as it is honourable—he is in an eminent degree a living sacrifice to God and man; he needs not, indeed, the learning and address of the schools, but the higher attainments of divine knowledge, and spiritual experience. Good men, like Moses, may be so sensible of the greatness of such an undertaking, and of their own inability and infirmities, that, even when *really* called, they may err in standing back; but there are others whom the Apostle would have rejected as *Novices*, lest their elation should end in their falling‡. Such have a zeal, indeed, but without knowledge; either of

* See note C. † Rom. x. 14. ‡ 1 Tim. iii. 6.

themselves, or the work they would undertake.—They are ready to cry aloud and spare not, but too often it is, *vox et præterea nihil*, sound without sense.—They distinguish not between business and bustle—Some truths, by *their* way of handling them, become unwholesome; being unmixed with a scriptural proportion of other important truths: this crudity, however, they mistake for *the whole counsel of God*; and, regardless of admonition, confidently rush forward to declare it.

But what result can be reasonably expected from such an experiment? Evidently, as the fact has too often declared both at home and abroad, (and I am led to speak thus much more from what has been observed at *home* than abroad) that the Gospel itself, under such an exhibition of it, has been rendered suspicious, if not ridiculous and abortive. Like the rashness of Israel at Ai*, such precipitance has not only brought shame and sorrow to the Church, but cause of triumph to its enemies. Thus Israel, at another time, fell before the Heathen, but thought the presence of their Ark would support their cause. Their ministers brought it into the Camp, and in a Spirit of vain confidence they *shouted till the earth rang again.* Alas! they had but the *Symbol* of the divine presence, while God himself was departed from them.—

* Joshua vii. 4, 5.

And the Philistines fought—Israel was smitten—the Ark of God was taken,—and the two sons of Eli, Hophni and Phineas, were slain.*

Those who act with the purest designs (and I am persuaded each of the present Missionary Societies thus acts) cannot with all their care prevent the intrusion of specious but unsound characters; yet we should recollect the commendation given to one of the first churches for their zeal in this respect, "*Thou hast tried them that say they are "Apostles and are not, and hast found them liars.*" Such carnal Gospellers may, indeed, like those of old, *take upon them to call over those who have evil spirits, the name of the Lord Jesus;* but the evil spirit may be expected still ready to reply, "*Jesus "I know, and Paul I know, but who are ye?*" and will probably also *prevail against them* till they return from their rash attempts to exorcise the Heathen *naked and wounded*†.

On the contrary, Brethren, we should endeavour to find for our messenger, a Man of God—instructed, experienced, holy, patient, laborious.—This work peculiarly needs an apostolic spirit, and for instances of it, we need not ascend to the time of the Apostles.—Look at the Missionary Swartz—one who has but lately been called to

* 1 Sam. iv. 10, 11. † Acts xix. 14—16.

rest after half a century spent in traversing thousands of miles, and that in a burning climate. Blessed with innumerable seals to his ministry, this man had acquired such a character among the Heathen, that, when among a barbarous and lawless Banditti—Hordes that live by war and plunder carried on against one another, and all around them.—This man, I say, as one evidently engaged only on a heavenly design, was suffered to pass with his catechumen through contending parties of them, unsuspected, unmolested.—They said,—"*Let him alone—let him pass—he is a man of —God.*" This Apostle of our own day has saved the inhabitants of a Fort from perishing by famine, when the neighbouring Heathen have refused to supply it with provision on any other assurance than that of his word.—Even that Tyrant Hyder Ally, while he refused to negotiate in a certain treaty with others, said "*Send me Swartz—*"*Send me the Christian Missionary,*" said this Mahometan, "*I will treat with him, for him only can*"*I trust.*"

I make no apology for stating these facts in a sermon: I embrace them to demonstrate the importance of character in a Missionary.—I am only sorry the time will not permit me to enlarge upon them. One fact more, however, I will mention—When the late Rajah of Tanjore was dying, and

desired to commit his adopted son, the present Rajah, to this Missionary, and with him of course, the care of his dominions; the Christian, after the example of his Master, was not to be dazzled by *the Kingdoms of the world, nor the glory of them.* He persuaded the dying prince to place the government of his son and of his affairs in other hands.—But a greater honour, was reserved, for him, which he *could* not refuse; namely, that at his death, the present Rajah shed a flood of tears over his body, mourned deeply while attending his funeral, and has written to England for a monument, which he intends to erect in Tanjore to the memory of his Virtues*.

God, indeed, needs neither the piety nor parts of such men as Swartz, Brainard, and others of like mind, to effect his work; but, he has made it evident, that, *them that honour him he will honour* †: nor have we reason to doubt but the faithful and zealous labours of the Missionaries sent by different Societies at this time among the Heathen will be crowned with success—*will be*, did I say? they have been already. May God add to them a thousand fold!

Among other *Means*, let us recommend to our Missionaries to dwell on such truths as are simple

* See Note D. † 1 Sam. ii. 30.

and essential—that they carefully avoid positions which remain doubtful even among real Christians—and that, while others only amuse or distract the Flock, they should labour to *feed* it.—Certainly, says a great Author*, "as those wines "which flow from the first treading of the grape, "are sweeter and better than those forced out by "the Press, which gives them the roughness of the "husk and the stone; so are those Doctrines "best and wholesomest which flow from a gentle "Crush of the Scripture; and are not wrung into "Controversies and Common-place."

On the topic of *Means* I would also remark that, while, through education and connections, the most upright and useful men will be found in different denominations of Christianity—and while this diversity in circumstantials when wisely and charitably conducted, may be over ruled to the producing greater general effect (as the loadstone is found more powerful in parts than undivided) so the greatest care should be taken that, in this variety of effort, a unity of design be preserved. Each Missionary Society is our natural Ally; we should cordially co-operate with it as far as is consistent with our plan; we should rejoice in its success; and carefully watch lest on any occasion a carnal jealousy should tempt *Ephraim to envy Judah, or Judah to vex Ephraim*†. By per-

* Lord Bacon. † Isa. xi. 13.

forming our own proper parts in the grand concert, we may give a greater force to the harmony. On the contrary, if, influenced by narrow views, we waste our strength in weakening a common interest, certainly, no greater gratification can be afforded to the prince of darkness and of discord:—nothing can be more opposed to the mind of Christ. *Master we saw one casting out devils in thy name, and we forbad him because he followeth not with us; but Jesus said forbid him not, for he that is not against us is for us**.

I am necessarily restrained in a single discourse from remarking on other *means* proper to be employed in this work, such as Translations of the Scriptures—dispersing useful Tracts—forming profitable Connections—and watching providential Openings, especially in countries under some civilization.—These depend on a variety of circumstances, and will I doubt not be wisely regarded by this Society—I need not speak of pecuniary assistance, since the public liberality of Christians on these occasions is above Praise.

One thing, however, should never be forgotten, I mean that of fervent prayer to the Lord of the harvest, that He would multiply those faithful labourers which we now find such difficulty in pro-

* Luke ix. 49, 50.

curing—that He would direct and support them in their labours—that, according to his promise, He would *make a way in the wilderness and rivers in the desert**—Without the Arm of our God, we have painful experience how little we can do even in our own families; and *with* it, we need not fear to *prepare the way of the Lord* among the Heathen. I therefore proceed to the last consideration, namely

III. THE MOTIVES TO ATTEMPT IT.

THE GLORY OF GOD, surely, should stand first of these. *The Lord hath formed all things for himself.* —He could propose no inferior end; and this his glory should be our prime motive. But with this grand end he has connected the salvation of sinners, and that by such an astonishing display of his grace in Christ Jesus as claims the affection of our hearts as well as the acquiescence of our understandings. On this ground let us join the universal church in crying "*thy kingdom come*"—in seeking to promote this kingdom to the utmost of our power—in cherishing a holy grief and indignation that ignorance and idolatry should cover so large a part of the earth—and that so little zeal should be felt for the advancement of the kingdom of Christ in a land partaking so largely of his benefits.

* Isa. xliii. 19.

While, therefore, the enemies of God point the finger of scorn at this our attempt to *declare his glory among the Heathen**, let us give glory to his name by trusting—that, at *the blowing of his great trumpet, they shall come who are ready to perish*†—*that, from the rising of the Sun to the going down of the same his name shall be great among the Gentiles*‡;—that He *will say to the North give up, and to the South keep not back*§, till the knowledge of the Lord cover the earth.

2. THE INFINITE WORTH OF ONE SOUL, is another motive which should animate our zeal in an undertaking like this. It has been justly observed that, a *present* salvation of all the individuals on the face of the globe would not be of equal moment with the *eternal* salvation of one soul; because there will arrive a period in eternity when that single soul will have existed as long as the lives of the former added together, and yet is still to exist. What then are the splendid projects of statesmen, warriors, or philosophers compared with that of recovering an immortal spirit! The world's conqueror sat down and wept for another bauble, as well he might; he had no knowledge of any thing more valuable. But we know that the *gain of a whole world* would not compensate for

* Ps. xcvi. 3. † Isa. xxvii. 13.
‡ Mal. i. 19. § Isa. xliii. 6.

the *loss of one soul**. How noble a design then that of the recovery of those who are as yet *without Christ—strangers from the covenants of promise—having no hope—and without God in the world*† !

3. OUR OBLIGATIONS AS ENLIGHTENED GENTILES, should be felt. Many of us stand special witnesses of this truth. We are experimentally assured that the bible in our hands is the word of life. We have the clearest evidence that, if any principle of divine light or life be found in our own hearts, it has been received alone *through the faith of the Son of God*—But to what end and purpose has it been received?—That we should look with indifference on the far greater part of the habitable globe lying in the grosesst darkness and wretchedness?—that we should pass on, like the *Priest and Levite*§, beholding such misery with a cruel apathy?—that the faithfulness of God in his promise to the Heathen should be doubted?—that Satan should be suffered to proceed uninterruptedly in his work of deceiving the nations?—What strange revolution has taken place in the Christian World that its first converts should be more ready to lay down their lives for the Gospel, than *we* to enter into a plan for its propagation? Verily the zeal of some of the *dark* ages of Christianity will, in this respect, put us to shame.

* Mat. xvi. 26. † Eph. ii. 12. § Luke x. 31, 32.

Found among the Oaks of our ancient Druids, with our painted bodies, and bloody rites, if some Christian Missionary, pitying our wretched state, had not *prepared the way of the Lord* among us, we had probably remained in darkness to this very day. But God hath caused a great light to shine among us—*freely we have received*, let us *freely give**. Let us endeavour to remove that great stumbling block to the Heathen, I mean, the conduct of those Christians in name only, who appear on their coasts merely for traffic. Let us shew them the effects of *real* Christianity. Let us prove that, like its Author, it will spare neither cost nor pains to *seek and to save them that are lost*.—That instead of offering violence to their persons or property, let it appear that we seek not *theirs* but *them*—That for their salvation, Christians are willing to be *made a spectacle to angels and to men—that being reviled we bless—being persecuted we suffer it—being defamed we intreat*, and *become all things to all men, that we may by all means save some*†.

Thus, while the Sons of Earth (the slave traders particularly) entail an odium upon the very name of Christianity—and the Sons of Hell are endeavouring (and that with horrid strides of late) to root out the very remembrance of it from the

* Matt. x. 8. † 1 Cor. iv. 9—12; 1 Cor. ix. 22.

earth, may we, as the *Sons of God, without rebuke, in the midst of a crooked and perverse generation, shine as lights in the world**.

Some, indeed, have not scrupled to ask, "*What have we to do with the religion of* "*other nations?*" A question so strange to be proposed in a Christian nation, that it is well if a real Christian can preserve himself so as to *give an answer with meekness and fear*†.

For what *is* the religion of the Heathen? Have we not just seen it to be a *chamber of the most abominable imagery?* To speak of the superstitions of the Heathen under the term *religion*, is to throw dust in the eyes of the ignorant. And what is our design in these missions? Is it not to bring immortal souls *from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by the faith of Christ*‡? And does any one ask, "what have Christians to "do with this?

Suppose the millions, of which the Heathen World consists, to be sick, and that through a poison which was artfully introduced as a medi-

* Phil. ii. 15. † 1 Pet. iii. 15. ‡ Acts xxvi. 18.

cine, and which must destroy both them and their posterity;—suppose also that any one had a specific, and the *only* specific, which could relieve them under the effects of that poison—I ask what notion the Objector would form of a person who should live and die with this specific in his cabinet, crying "*what have I to do with the remedies "of other nations?*"—Would not he say, this Querist has either no *faith* in his remedy, or no *feeling* in his heart?

I see a poor Hindoo driven by a guilty conscience to enquire after an expiation—I see a Bramin directing him to cross a desert of a thousand miles to the temple of Jaggernaut in Orissa; and there, after the practice of severe austerities, to offer the costliest gifts he can present.—He does all this; and, on his return, he receives a little consecrated rice—he attempts to subsist upon this, till, famished, he perishes on a plain, white, to this day, with the bones of such deluded pilgrims.—Is this romance?—nay, it is a well attested fact.—But who among us that knows the virtue of that *blood which cleanseth from all sin*, but would rejoice to seize the hand of this wretched votary, and say, *Behold the Lamb of God!*

4. THE SATISFACTION OF HAVING MADE THE ATTEMPT, will be another, and that no slight mo-

tive to the conscientious. Events are God's. He for wise reasons may run his dispensations quite counter to our well intended designs. He will, however, honour the intention, as He said in the case of David, *Thou shalt not build me an house, thy son shall build it, nevertheless,* IT WAS WELL THAT IT WAS IN THINE HEART*—or in that of the woman who came with her box of ointment—"*Let her alone, she hath done what she could*†."

While, therefore, the Lord accepts our endeavours, we shall ever taste the satisfaction of having made them, whatever be the event—we shall comfortably reflect that we embarked under the sanction of a divine *precept*—a faithful *promise*—an irresistible *providence*—and a general disposition in the Christian world to join in the attempt.—Our children may see a glorious harvest arise from the seed now sown—they may see it spread from nation to nation—yea, and it shall so spread (whoever has the honour of sowing it) for *the earth shall be full of the knowledge of the Lord as the waters cover the sea*‡. Till this glorious event be accomplished, our hearts may rest in his bosom who gave it us in *promise*. It is enough for us now, that we have done *what we could*,—done it on the spur of a favourable oc-

* 1 Kings viii. 18. † Mark xiv. 6—8. ‡ Isa. xi. 9.

casion,—and done it in the only period in eternity in which such a work *can* be done by us.

There are, indeed, a class of men found in the Christian Church who are ready to damp every proposal that does not originate with themselves, or stand recommended by high patronage; whether *we pipe to them they will not dance, or mourn they will not weep.* "This scheme," say they "is but Enthusiasm pursuing its phantom—It "is the project of a Party—It will come to no-"thing."—A steady and consistent Christian, however, will pity this mixture of mistake and malignity: he will neither be surprised nor moved by such misrepresentations. He will consider the proposal itself, rather than the proposer.—He will advert to its real worth and weight—the probable means of its success—and the motives which should actuate his heart in prosecuting it. Thus taking his well considered stand, he will persevere by the help of his God; having this testimony in his conscience, that he does what he *can*, and would do better if he *could*.

I have reason to hope, Brethren, most of you are thus proceeding; and thus may you proceed till the awful hour arrives when that only which is really substantial will comfort you. In that

hour, when life is viewed but as a dream just vanished—when every earthly possession and enjoyment is departing—when your dearest friend can but say, "farewell."—In that hour to be borne up by the faith of Jesus, and to feel the comfort of having stood a witness of its power to others—this will prove a solid satisfaction which nothing besides can yield.—*Blessed are the dead who* thus *die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them**.

With the subject as it respects the Heathen, I have done: yet I cannot conclude without adverting to a common but fatal error. Too many are observed anxious to bring the Heathen to Christ, who yet give strong reason to fear they have not savingly approached Him themselves. They are *zealously affected*, and that *in a good thing*, but seem never to have laid to heart how much that very thing is the *one thing needful* for their own souls. "*Prepare ye the way of the* "*Lord*, say they, for till Christ is brought to a "people they must perish for lack of knowledge." —Most true;—but most true it also is that, till a people are brought to Christ, *they* too must perish, whether it be in England or in Japan—

* Rev. xiv. 13.

"*All you can tell me,*" (said one lately on a dying bed) "*All you can tell me I have long well*
"*known, but I tell you that I have lived without*
"*real religion—I was forward in the Church,*
"*but fixed in the world, and my profession now*
"*only serves to terrify me!*"

O ye who labour to build an Ark for others, but enter it not yourselves—Ye who would convert the Heathen, but remain yourselves unchanged—tremble lest even the most blind and profligate of those you would convert should one day rise up in judgment against you—*It shall be more tolerable even for Sodom in that day* than for any among us who repent not*.

On the contrary, may He whose glory we seek in this Institution, enable us so to *abide in Him; that when he shall appear, we may have confidence; and not be ashamed before Him at his coming*†; but receiving then the full accomplishment of those promises for which we now wait, may we join in proclaiming, "THE KINGDOMS OF THIS
"WORLD ARE BECOME THE KINGDOMS OF OUR LORD
"AND OF HIS CHRIST, AND HE SHALL REIGN FOR
"EVER AND EVER§." *Amen.*

* Matt. xi. 24. † 1 John ii. 28. ‡ Rev. xi. 15.

NOTES.

A.

P. 183. *could urge the Heathen &c.*

" The Gentile Religion, in early ages, evidently appears to have been a religion of *fear*—and the same it has been found in later times, and continues to this day ——Of the length of time, during which the practice of human sacrifice continued among the Northern nations, Mr. Thorkelin, who was perfectly conversant with Northern literature, furnishes several instances in his *Essay on the Slave trade*——Ditmarus charges the Danes with having put to death in their great sacrifices, no fewer than ninety-nine slaves at once—(*Loccen. Antiq-Sueo Goth.* lib. I. cap. 3.)—In Sweden, on urgent occasions, and particularly in times of scarcity and famine, they sacrificed kings and princes.—Loccenius (*Histor. Rer. Suecic.* lib. i. p. 5.) gives the following account: " Tanta fame Suecia afflicta est, ut ei vix gravior un- " quam incubuerit; cives inter se dissidentes, cum pœ- " nam delictorum divinam agnoscerent, primo anno " boves, altero homines, tertio regem ipsum, velut *iræ* " *cælestis piaculum*, ut sibi persuasum habebant, Odino " immolabant"—and we are told, that the Swedes, at one time, boasted of having sacrificed five kings, in a single day—Adam of Bremen, (*Hist. Eccles.* cap. 234.) speaking of the awful grove of Upsal, a place distinguished for the celebration of those horrid rites, says, " there was not a single tree in it, that was not reve- " renced, as gifted with a portion of the divinity, be- " cause stained with gore, and foul with human putre-

" faction"——In all the other Northern nations, without exception, the practice is found to have prevailed.—"

" The same dreadful usage is found to exist, to this day, in Africa; where, in the inland parts, they sacrifice the captives, taken in war, to their fetiches—as appears from Snelgrave, who in the king of Dahoome's camp, was witness to his sacrificing multitudes, to the deity of his nation—Among the islanders of the South seas, we likewise learn from Capt. Cook, that human sacrifices were very frequent: he speaks of them as customary, in Otaheite, and the Sandwich Islands; and in the Island of Tongataboo, he mentions ten men offered at one festival—all these however are far exceeded by the pious massacre of human beings, in the nations of America—the accounts given by Acosta, Gomara and other Spanish writers, of the monstrous carnage of this kind, in these parts of the world, are almost incredible —the annual sacrifices of the Mexicans, require many thousands of victims—and in Peru, two hundred children were devoted for the health of Ynca—(*Acost. Hist. of Ind.* p. 379—388. ed. 1604.—*Anton. de Solis*, and *Clavig. Hist. of Mex.* bib. vi. sect. 18, 19, 20.)—Mr. Maurice also informs us, that at this day, among certain tribes of the Mahrattas, human victims distinguished by their beauty and youthful bloom, are fattened like oxen for the altar, (*Ind. Antiq.* p. 843.)—"

" The subject of this note, may derive additional light, from the nature of the *representations* of the divinity, among the Heathen nations——thus in the images of the Deity among the Indians, we find an awful and terrific power the ruling feature—thousands of outstretched arms and hands, generally filled with swords and daggers, bows and arrows, and every instrument of destruction, express to the terrified worshipper the cruel nature of the God—The collars of human sculls, the

forked tongues shooting from serpent's jaws, the appendages of mutilated corses, and all the other circumstances of terrific cruelty which distinguish the Black Goddess, Seeva, Haree, and other of the idols of Hindostan, (*Maurice's Ind. Antiq.* pp. 182. 253. 327. 381. 382. 856. 857. 882.) sufficiently manifest the genius of that religion, which presented these, as objects of adoration—To the hideous idols of Mexico, one of which was of most gigantic size, seated upon huge snakes, and expressly denominated *Terror*, (*Clavig.* lib. 6. sect. 6.) it was usual to present the heart, torn from the breast of the human victim, and to insert it whilst yet warm and reeking, in the jaws of the blood-thirsty divinity, (ibid. lib. 6. sect. 18.)"

"Nor have these cruel modes of worship been confined to the Heathens of antiquity—by the same unworthy conceptions of the deity, the Pagans of later times have been led to the same unworthy expressions of their religious feelings—thus in the narrative of Cook's voyages, we are informed, that it was usual with the inhabitants of the Friendly Islands, when afflicted with any dangerous disorder, to cut off their little finger as an offering to the deity, which they deemed efficacious to procure their recovery: and in the Sandwich Islands, it was the custom to strike out the fore-teeth, as a propitiatory sacrifice, to avert the anger of the Eatooa, or divinity—if we look again to the religion of the Mexicans, we meet the same sort of savage superstition, but carried to a more unnatural excess—Clavigero (lib. 6. sect. 22.) says, "it makes one shudder, to read the "austerities, which they exercised upon themselves, ei-"ther in atonement of their transgressions, or in prepa-"ration for their festivals,"—and then proceeds, in this and the following sections, to give a dreadful description indeed, of the barbarous self-lacerations, practised both by the Mexicans and Tlascalans, in the discharge of their

religious duties—and yet he afterwards asserts, (V. ii. p. 446. 4to. ed. Lond.) that all these, horrid as they are, must be deemed inconsiderable, when compared with the inhumanities of the ancient Priests of Bellona and Cybele, of whom we have already spoken; and still more so, when contrasted with those of the penitents of the East Indies and Japan—with good reason indeed, has the author made this concluding remark: for of the various austerities, which have been at different times practised, as means of propitiating superior powers, there are none that can be ranked with those of the devotees of Hindostan, at the present day—dreadful as Mr. Maurice represents the rites of Mithra and Eleusis to have been, dreadful as we find the other rites that have been noticed, yet their accumulated horrors fall infinitely short of the penitentiary tortures endured by the Indian Yogee, the Gymnosophist of modern times—
" to suspend themselves on high in cages, upon trees
" considered sacred, refusing all sustenance, but such
" as may keep the pulse of life just beating; to hang
" aloft upon tenter-hooks, and voluntarily bear inex-
" pressible agonies, to thrust themselves by hundreds,
" under the wheels of immense machines, that carry
" about their unconscious Gods, where they are in-
" stantly crushed to atoms; at other times, to hurl
" themselves from precipices of stupendous height;
" now to stand up to their necks in rivers, till rapacious
" alligators come and devour them; now to bury them-
" selves in snow till frozen to death; to measure with
" their naked bodies, trained over burning sands, the
" ground lying between one pagoda and another, dis-
" tant perhaps many leagues; or to brave, with fixed
" eyes, the ardor of a meridian sun between the tro-
" pics;" these, with other penances not less tremendous, which Mr. Maurice has fully detailed in the last vol. of his *Indian Antiquities*, are the means, whereby the infatuated worshippers of Brahma hope to conciliate the

deity, and to obtain the blessings of immortality—and by these, *all* hope to attain those blessings, except only the wretched race of the Chandalahs, whom, by the unalterable laws of Brahma, no repentance, no mortification can rescue from the doom of eternal misery; and against whom the gates of happiness are for ever closed —see *Maur. Ind. Antiq.* pp. 960, 961."

The above, is part of a Note of that profound author Dr. Magee, annexed to his Discourses on the Scriptural Doctrines of Atonement and Sacrifice, Note 4. p. 89.

B.

P. 184. "*So has Christianity raised the standard*," &c.

"It will not be pretended, that, in any Christian "country, a father may either adopt his new-born in- "fant, (if I may use the expression), or abandon it to "famine and beasts of prey;—that the massacre of "slaves is part of a funeral solemnity in honour of great "men deceased;—that horrid obscenities form any part "of religious worship;—that the most unnatural crimes "are not only practised without shame, but celebrated "by poets, and cooly mentioned as customary things, "even by the gravest writers;—that, to gratify an am- "bitious profligate, inoffensive nations are invaded, en- "slaved, or exterminated;—that, for the amusement "of a few young soldiers two or three thousand poor "unarmed and innocent men may be murdered in one "night, with the connivance, nay, and by the autho- "rity, of the law;—that the most worthless tyrants are "flattered with divine honours when alive, and wor- "shipped as Gods when dead;—that prisoners of war "are enslaved, or impaled, or crucified, for having "fought in defence of their country, and in obedience

" to their lawful rulers;—that captive kings and nations " are publicly insulted by their conquerors, in those " barbarous solemnities which of old were called tri- " umphs;—that men are trained up for the purpose of " cutting one another to pieces, by thousands and ten " thousands in a month, for the diversion of the public; " —that, as the father of gods and men, a king of Crete " is worshipped, whom even his worshippers believe to " have been guilty of innumerable crimes of the most " infamous nature; while among the other objects of " divine worship are to be reckoned thieves, drunkards, " harlots, ruffians; to say nothing of those underling " idols, whose functions and attributes it is not decent " even to name." *Dr. Beattie's Evidences*, p. 128.

C.

P. 191. *Unscriptural modification of the true remedy*, &c.

" When the Apostles found that the doctrine of " *Christ crucified* gave the utmost offence to their hear- " ers,—was to the ' Jews a stumbling-block, and to the " Greeks foolishness;' had they acted on the principles " of mere worldly policy, they would quickly have " changed their tone, would have dissembled, or sof- " tened, or concealed this obnoxious article. They " would have made use of art and management, similar " perhaps, to that which the Jesuits in China are said to " have adopted. It is a charge brought against those " missionaries by some writers, and believed by others " of considerable authority, that, finding the people of " that country exceedingly scandalized at the doctrine " of a crucified Redeemer, they thought it prudent to " deny that Christ was ever crucified. They affirmed, " that it was nothing more than a calumny invented by " the Jews, to throw a disgrace on Christianity. And

" what did they gain by this ingenious piece of craft?
" Did they secure a better reception for the Gospel,
" and establish themselves more firmly in the good
" opinion of mankind? Alas! Christianity no longer
" exists in China, and they themselves no longer exist
" as a society. Such are the effects of worldly policy,
" and worldly wisdom."

See 10*th Sermon of the Bishop of London*, p. 243.

D.

The Letter from the Rajah of Tanjore, mentioned, p. 195.

" *To the Honourable Society for Promoting Christian*
" *Knowledge.*

" Honourable Sirs,

" I have requested of your Missionaries to write to
" you, their Superiors and Friends, and to apply to you
" in my name, for a Monument of Marble to be erected
" in their Church, that is in my Capital and Residency,
" to perpetuate the memory of the late Rev. Father
" *Swartz*, and to manifest the great esteem I have for
" the character of that great and good man, and the
" gratitude I owe him, my Father, my Friend, the Pro-
" tector and Guardian of my Youth; and now I beg
" leave to apply to you myself, and to beg that, upon
" my account, you will order such a Monument for
" the late Reverend Missionary Father *Swartz*, to be
" made, and to be sent out to me, that it may be fixed
" to the Pillar, that is next to the Pulpit from which he
" preached.—the Pillars of the Church are about two
" Cubits broad.

"May you, Honourable Sirs, ever be enabled to send "to this Country such Missionaries as are like the late "Rev. Mr. *Swartz*.

"I am, Honourable Sirs,

"Your's, faithfully and truly,

TANJORE,
May 28, 1801.

"SERFOGEE RAJAH."

"The Society concurred in opinion with the *East-* "*India* Mission Committee, that the Contents of this "Letter from the Rajah of *Tanjore*, do bear strong tes- "timony to the high character of the late worthy and "invaluable Missionary Mr. *Swartz*; that it will be "proper to comply with the request of his Highness; "and that steps be taken by the Committee to have a "suitable Monument constructed, as soon as may be, "and that the same be sent out to *Tanjore*, to be placed "in the Mission Church there."

From the Account of the Society for promoting Christian Knowledge, 1802, p. 140.

REPORT

OF THE

COMMITTEE,

DELIVERED TO THE

ANNUAL MEETING,

HELD MAY 31, 1803,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

3 Report

REPORT,

&c.

It would afford your Committee the highest gratification, in communicating to this General Meeting the result of their exertions through the preceding year, could they announce any actual success of missionary labours among the Heathen; but though they have judged it necessary to proceed with peculiar caution, and the progress of the Institution has, in consequence, been hitherto but slow, yet they trust that under the influence of the Great Head of the Church, their design has been advancing, and will ultimately, by his blessing, attain, in some measure, the desired end. They congratulate the Society that the prospect begins to open before them, and they hope soon to commence their attempts among the Heathen.

Your Committee have not been, from the beginning, without offers of Missionaries from among our own countrymen; and though vari-

ous impediments have as yet prevented any engagements from being formed with such persons, they have reason to hope, that their expectations will not finally be disappointed They trust, that the Missionary spirit, which has till lately lain dormant among us, will increase with the increasing opportunities of its exertion, and the certainty of co-operation and support, and the more especially, as a wider sphere than formerly, presents itself for missionary labours.

Suitable Missionaries not offering themselves from among their own countrymen, and there appearing to be no immediate hopes of supply from this quarter, your Committee were induced, about the close of the year 1801, to turn their attention towards the obtaining of foreign Missionaries from the Institution formed at Berlin, the origin and purposes of which Institution were briefly explained in the last Annual Report of the Society, together with the communication then recently opened upon the subject.

The Committee of Correspondence were, in consequence, empowered, in October last, to communicate with the Directors of the Berlin Seminary. Two young men were by these means obtained for this Society, who arrived in Eng-

land in November, and were appointed in December, Missionary Catechists under this Society. The elder of them, MELCHIOR RENNER, is by birth a German, a native of the Dutchy of Wirtemberg, and is about thirty years of age; the younger, PETER HARTWIG, is a Prussian, and is about twenty-four years of age.

After embracing every convenient opportunity of becoming acquainted with the characters, tempers, and views of these Missionaries, your Committee have reason to believe, that the recommendation of them received from their friends at Berlin was in every respect just. Their mutual attachment, and yet varied dispositions, peculiarly qualify them for acting in concert; and your Committee cannot but hope, that the Divine Providence has thus far favoured their design, in directing them to proper instruments to begin their missionary labours.

The colony of Sierra Leone having opened a way of easy access into Africa, your Committee had long since an eye to that situation, as peculiarly suitable for their first attempt. The opportunity which the Society has since had of translating and printing several Tracts in the Susoo language, a country bordering upon the settlement of Sierra Leone, seems still more

plainly to mark out a providential direction towards that part of Africa.

In the view of these circumstances, it was the unanimous determination of your Committee that these Missionaries should occupy that station. Their destination determined, of course, the mode of their instruction during their residence in this country. By favour of the African Education Society, they have been permitted to attend upon Mr. Greaves, the master of the seminary belonging to that Society, at the school, where they have free intercourse with the African youths, chiefly of the Susoo nation, which are there educated, and they are still further instructed by him in the English language, in which, for the time, they have made considerable proficiency.

An opportunity has been thus afforded the Missionaries of obtaining some knowledge of the Susoo language; and as several of these youths will probably, upon their return to Africa, acquire considerable influence among their countrymen, the friendly intimacy which has thus been formed with them, and the favourable impression which appears to have been made upon their minds, may hereafter prove of great advantage to the Missionaries.

Being thus prepared, according to the means which your Committee enjoy, they will be ready, it may be hoped, to sail with a very early conveyance to the place of their destination; and your Committee trust, that, attended by the united prayers of those whose hearts feel interested in the propagation of Christianity, and the real welfare of their fellow creatures, they will, favoured with the care of Providence, enter upon their labours with humility and firmness, and reap the first fruits of your missionary exertions among the Heathen of that long oppressed and benighted part of the world.

The Directors of the Berlin Seminary, encouraged by the pecuniary assistance afforded them by individual members of this Society, have been enabled to replenish its numbers, after its original students had been called away to active labours in different parts of their master's vineyard. They in consequence admitted under its patronage several very promising young men, who appear to be actuated by the same spirit of faith and zeal as their predecessors.

Your Committee are now in correspondence with the Directors of this Institution for the selection of four of the said students for the purposes of this Society, who are to be supported at

its expence, and placed under a course of instruction suited to the peculiar objects which the Committee have in view in engaging them, and under their immediate direction.

Your Committee trust, that, by this means, the views of the Society will be no longer retarded, by a want of proper persons to carry them into effect. And if the Society be not as yet gratified in the fulfilment of their expectation and wish of employing their own countrymen in this honourable service, it will, however, afford ground of rejoicing to the disinterested mind, which prefers the cause of Christ to all inferior considerations, that the Great Head of the Church has communicated to others, though in a foreign land, the disposition and determination to devote themselves to the arduous employ. Your Committee cannot, however, but hope, that the forwardness of strangers in this cause may provoke to a holy jealousy many of their own countrymen, and kindle the same spirit of fervent zeal in many members of their own church, to diffuse, under the patronage of this and other societies, the knowledge of Christianity among those who sit in darkness and the shadow of death.

Various fields of missionary undertakings dis-

cover themselves, as soon as the enquiring mind begins to feel their importance, and to investigate with this view the state of the nations.

The situation of the vast empire of China, and of the large island of Ceylon, in relation to missionary designs, was particularly noticed in the first Report *.

The attention of the Committee has been directed by a friendly communication to the state of the Greek Church †; once the most highly favoured with the light and power of genuine Christianity, but long since sunk in gross darkness and superstition.

A Memoir was also some time since presented to your Committee, containing the plan of a missionary attempt at Astracan, upon the Caspian sea, within the Russian empire ‡, to introduce, under the divine blessing, the knowledge of salvation among the various tribes of Tartars, which rove in that immense tract of country; since which the writer of this Memoir, the Rev.

* See First Report, p. 87.; and see also Appendix to this Report, No. I. and No. II. for further information on this subject.

† See Appendix, III.

‡ See Appendix, IV.

Mr. Brunton, has himself entered upon the execution of this design, under the auspices of another Society. This attempt has hitherto been attended with unexpected success; and a colony of Europeans is likely to be established under the protection of the Emperor of Russia, the principal object of which will be, the introduction of the Gospel in the regions around the Circassian mountains, bordering upon the Russian, Persian, and Turkish empires. And though a more recent proposal, made to your Committee by the same zealous Missionary *, does not appear to them to come within the design of this Institution; yet they cannot but rejoice in the present success of this undertaking, and unite their prayers for the future blessing of Providence upon a design so important and extensive.

The limited means of this Society must for the present confine their labours to a small part of this immense field; but by thus keeping in view the state of those quarters of the world, to which they wish chiefly to direct their attention, the zeal of some members of the Established Church, may perhaps be stimulated to engage in a Mission to one or other of the different places which have been mentioned, and to offer themselves

* See Appendix, V.

with that view, and the liberal communications of those who are enabled to administer to their support may be hereby promoted.

The Society has hitherto felt reluctant to solicit the contributions of those who are friendly to its designs, not yet being actually engaged in the support of Missionaries upon any foreign station; but as their plans are now so far matured as to subject them to a great and increasing expence, your Committee beg leave to call upon the different members throughout the United Kingdom, to exert themselves in increasing the Annual Subscriptions. Your Committee will be thus enabled to pursue the different objects, which, in the course of Providence, may present themselves, looking for that divine blessing which alone can render them successful.

That part of the designs of this Society which embraces the printing of the Scriptures and Religious Tracts in foreign languages, has not yet proceeded further than the printing of the different Susoo Tracts, mentioned in the last Report, as preparatory to the African Mission.

The Memoir of the Rev. Mr. Moseley, respecting a Chinese translation of the Scriptures, is yet

under the consideration of the Society for Promoting Christian Knowledge.

The Arabic edition of the Scriptures is proceeding, under the care of the Rev. Mr. Carlyle, who is recently returned from Turkey and Palestine, to which part of the world he went as Chaplain to the British Embassy at Constantinople. The indifferent state of his health since his return has, however, in some measure, retarded the progress of his important undertaking.

Your Committee have not yet found the means of finishing the Persian translation of the Gospel of St. Matthew, mentioned in the last Report to have been begun by Mr. Chambers, but left unfinished at his death. They feel indeed so strongly, for reasons which were stated in the last Report, the importance of a faithful, elegant, and convenient edition of the Scriptures in the Persian language, that they will spare no pains ultimately to accomplish this object. And they beg leave to suggest to the consideration of young men of piety and learning in the Church, who are well acquainted with the Original Scriptures, that they probably could not render more real service to the cause of Christ than by a residence, in the character of Missionaries, in some of

the more civilized parts of the Eastern World, in order to acquire a knowledge of the languages which are there so extensively understood, and to aid in faithfully translating the Word of God into those languages.

Your Committee, in closing the Report of their Proceedings for the last year, congratulate the Society upon the prospect which begins to open upon them. Various impediments have arisen, and these are many of them such as peculiarly attach to the circumstances in which this Society is called to move. They trust, however slow their progress hitherto, that future impediments will not be such as to frustrate the grand object, in the success of which they feel so warm an interest. They fervently pray that the goodness and grace of Him who first inclined this Society to unite for the purposes of his glory, and the welfare of our fellow-men, may direct and prosper their undertaking. They desire to wait in faith and patience, following the path which his Providence may mark out before them; and not without hope, that, though by slow degrees, they are yet preparing materials for the future erection of his Spiritual Temple among mankind; and in union with their fellow Christians, whose success they desire to contemplate, with as much

satisfaction as their own, administering somewhat towards the approach of that period when the knowledge of the Lord shall cover the earth as the waters cover the sea.

APPENDIX I.

(See page 225.)

Copy of a Letter from a Clergyman, now exercising his Ministry in CEYLON, under the protection of the Hon. FREDERIC NORTH, Governor of that Island, to a Gentleman who is one of the Governors of this Society, dated Columbo, Dec. 1801.

DEAR SIR,

I COMMUNICATED the contents of your Letter to His Excellency the Honourable Frederic North, Governor of the Island, who told me that he had already written to England for more spiritual assistance; and that he had been doing every thing in his power to get the Moravians to come from the coast of Coromandel and settle on Ceylon, but they do not feel themselves at liberty to remove without the consent of their Superiors in Europe. If you, or any of your friends, can aid His Excellency in bringing that about, he would be exceedingly obliged to you.

There can scarcely be any doubt that if the exertions which are practicable were made, the whole inhabitants in the British territories here would willingly embrace the glad tidings of salvation. There are nine Clergymen of the Dutch Church, in the vigour of health, and prime of life, who are acquainted with the native languages. There are several more sick, and superannuated.

From the time that the English took possession of this Island, until the arrival of Mr. North, the Christian Schools, and education of the inhabitants were entirely

neglected. Many of the Churches had fallen down in ruins, and thousands of those, who once called themselves Chr tians, had returned to their antient Paganism and Idolatry. During the Dutch government, no native could be admitted into any office without professing that he was a member of the Reformed Church. There was likewise a prohibition against erecting any new Pagan Temples, which falling to the ground on the arrival of the English, the number of these has been doubled. However, the more lenient measures, which government now adopts, promise to improve the knowledge of those who still call themselves disciples of Christ, and may, perhaps, be the means of recovering the lost sheep.

The British possessions on the Island are divided into four principal districts, those of Columbo, Jaffna, Trincomallie, and Galle. These districts are divided into provinces or counties, and these are subdivided into parishes. In every parish is established one protestant school, where the youth are instructed in reading and writing their own language, and in the principles of Christianity, and where also is kept a register of baptisms and marriages solemnized within the same. The Protestants likewise attend Divine Service there, on Sundays and other holidays: and the building answers all the purposes of a parish church. Over every ten schools is appointed one catechist, whose attainments are superior to those of the schoolmasters, and whose business it is to perform a visitation regularly once a month, to enquire into the conduct of the teachers, to examine the progress made by the scholars, and to exhort them to industry and diligence.

In each of the lesser districts of Columbo, Negombo, Chilaw, Putlam, Manaar, Jaffna, Moletivoe, Trincomallie, Batticaloa, Matura, Galle, and Caltura, is established a native officiating preacher of the Gospel, who has been examined by the present Governor and Ordinary, and who is instructed to perform Divine Service in one of the churches or schools every Sunday, to administer the sacrament of baptism, and to so-

lemnize marriages: to exhort such of the sick or dying as may have recourse to his ministry, according to the form appointed for that occasion by the Church of England, adding thereunto such pious discourse as may appear unto him the most likely to prepare the penitent for the awful passage which awaits him. He likewise attends him to the grave when called from this world, and reads over his body the service appointed for that occasion. He is also instructed to visit all the schools within his province, at least, three times in the year, during which, he is to endeavour to edify his flock by his conversation and his sermons, to examine particularly the conduct and ability of the Catechists and Schoolmasters, and to inform the Principal of the Schools minutely of all that occurs.

In each of the principal districts are one, two, or three Clergymen, who have been ordained in Europe, to each of whom is committed a superintending charge of a certain number of the schools, of which he performs a visitation once a year, and administers the holy communion.

Some of the native Preachers and Catechists are really men of principles, and abilities, and extremely useful. One of the best of them, who officiated at Matura, has lately become deranged in mind, which is a great loss to that part of the country, and it is probable that his illness proceeded from his great exertions in the service which was committed to him. Matura is the district, the spiritual concerns of which of late years seem to have been most neglected; and there the temples of Buddha flourish.

By the last general returns in the Ecclesiastical Department, there were nearly 170 schools, and upwards of 342,000 Protestant Christians. The number of Christians, professing the religion of the Church of Rome, is likewise very great. There are about fifteen of these Priests on the Island, who are indefatigable in their labours, and are daily making proselytes. They are na-

tives of Goa, where they have been tolerably well educated. Their Churches are neat, and well furnished.

The number of Malabar people in the district of Columbo is very few, it and Galle being principally occupied by Cingalese, as Jaffna and Trincomallie are by natives of Malabar extraction. The number of teachers is double the number of the schools. The first *cast* of natives are Christians, and those of that profession in general, seem more conscientious and respectable than their Heathen neighours, which is not at all the case at Madras, the Christians there being of the lowest *cast*, and of the most reproachable manners. But their religious knowledge here is so confined that they gladly make use of any Prayers, or Forms, which are given to them, and have scarcely any books to study unless the Bible. The doctrines of those who have been educated by the Dutch are purely Calvinistic, and their Sermons, what we call, Evangelical. They are likewise fond of declaiming against idolatry, and the rites of the Roman Church.

The only addition to the present establishment, which appears to be necessary, is a few Clergymen of worth from England. There ought to be one, at least, in each of the larger districts, whose business ought to be to visit the native schools, to become particularly acquainted with the Preachers, Catechists, and Schoolmasters, to promote their religious knowledge, and to encourage them in their labours.

The stipends of the Dutch Clergy are so small, that they are under the necessity of engaging in trade in order to support their families; and as they have refused to take the oath of allegiance, and seem still to expect that the Island may be restored to the Dutch, they do not engage heartily in any cause concerned with religion. At the same time this Government has been very liberal in restoring to them the full allowances which they had from the Dutch; and whenever they travel to visit the Schools, their expences are paid by Government.

The Honourable Frederic North has interested himself deeply in the diffusion of our holy Religion, and I hope that the beneficial effects of his care and attention will be long felt by the inhabitants of this Island.

Besides the establishments already mentioned, we have at Columbo a very flourishing Academy divided into three schools, Cingalese, Malabar, and European. They are taught English as well as the native languages in the most perfect manner. The Cingalese are sons of the head men, and several of them already converse very well in English, and make tolerable translations. These young men will be well grounded in the principiples of Christianity, and I have great hopes that, when spread abroad amongst their countrymen, their influence and example will produce the most happy consequences.

A supply of English Bibles, Prayer Books, and any other useful books, would be of the greatest benefit to us. I have sent two commissions through Government, but fear they have not been attended to in England. Would any laudable Society send us out a thousand of each, I am sure that this Government would gladly reimburse the expence.

APPENDIX II.

(See page 225.)

In addition to the general account of the state of CEYLON, *given in Appendix I. we extract from the* CHRISTIAN OBSERVER, Vol. I. p. 329, *the following particulars respecting the district of Jaffnapatam or Jaffna.*

AN accurate list has been procured of all the inhabitants in the district of Jaffnapatam, in the Island of Ceylon, by which it appears that the number of Protestant Christians is far greater than could possibly have been expected. The list is as follows, viz.

Protestant Christians..	Men.....	50352	
	Women..	55236	
	Boys....	18011	
	Girls.....	15297	
			138896
Roman Catholic Christians.....	Men.....	3573	
	Women..	3693	
	Boys.....	1261	
	Girls.....	1105	
			9632
Pagans.....	Men.....	3943	
	Women..	5044	
	Boys.....	1181	
	Girls.....	1194	
			11362
			159890

From the above statement, some idea may be formed of the number of Protestant Christians on the coast of

the rest of the Island. Jaffnapatam was wholly under the power of the Dutch, by whose means the first Christianity, introduced among the natives by the Portugueze, was reformed and extended. Of the rest of the Island, the Dutch possessed only the sea coast, and few if any Protestant Christians are to be found beyond their jurisdiction. The extent of their territory round the Island on the sea coast, amounted to much more than the district of Jaffnapatam. "What a field," observes the person from whom we have received this account, "is here opened for faithful Missionaries!"

Letters of a recent date from a gentleman then on the Island, state, that the schools begin to wear a very favourable aspect, and that there is good reason to hope that in a little time genuine Christianity may be diffused throughout the British territory. "We have not done "much," he adds, "in making proselytes, as our la- "bours have been chiefly confined to the better instruc- "tion of those already converted." The Missionary Christian David, had been appointed to superintend the schools, which were instituted in great numbers in Jaffnapatam, and much good was expected from his assiduity and zeal. We have heard that the English Liturgy has been translated into the Malabar language, the language spoken by the Christians of Ceylon, and is used by them.

APPENDIX III.

(See page 225.)

Extract from a Letter of a Friend at BRISTOL, *to the Secretary of this Society, dated June 16th,* 1802.

——"Would it not be an object well worthy the attention of your Missionary Society, to attempt the revival of Spiritual and Evangelical Religion in the Greek Church?—Could a man of the right stamp be introduced as chaplain to an English Consul, or Factory, in Asia Minor, or elsewhere, who should find out the state of Religion among the Greeks, get acquainted with their Priests,—acquire the knowledge of their present dialect—compose or translate into it short pieces on the Atonement, Regeneration, &c. and then have them printed and dispersed,—surely it would be an object of exceedingly great importance.—A man well skilled in Greek, who could select a number of the most Evangelical passages from the Fathers; and who would prudently wave less important subjects, and labour to excite their attention to the most spiritual, evangelical, and experimental topics, might be of immense use.—I see the Society in Bartlett's Buildings did somewhat, by printing the New Testament and Psalters in Arabic, &c. but I think much more ought to have been attempted by Protestants in this way than ever has been yet done."—

APPENDIX IV.

(See page 225.)

Thoughts concerning a Mission to Astracan.

AFRICA has suffered much from Europeans; a circumstance which has tended not a little to turn to it the attention of those, who wish to diffuse the light of the Gospel in the dark places of the earth. They have heard many stories concerning it, which could not fail to excite both pity and indignation, and an abhorrence against the slave trade, which seems to be the most obvious cause of its miseries.

The slave trade, however, is not peculiar to Africa. Liberty is the effect of civilization and good laws to secure it. I know not, however, that we have reason to think that the masters of slaves will become less rigorous according as their minds become enlarged, as they feel new wants, and as they become able to supply them. Having once found a way of enriching themselves by the labour of their slaves, it is likely they will exact greater labours. In some countries in Africa, the people have few wants, and many keep slaves rather for ornament than use; but the Mahometans who are somewhat more civilized, treat them with the greatest rigour.

In the East the people are more civilized than in Africa, but there the state of slavery is shocking beyond conception. It is not indeed alike dreadful in every part of it, but in the most civilized countries in Asia there are customs shocking to European ears when they are mentioned.

It was a common practice for the most civilized of the Tartars to sell children to the Romans, and to murder

their parents to prevent them from seeking for vengeance. The funerals of the Bramins still fill the mind with horror. The much boasted of Chinese expose their supernumary children to various kinds of death. The king of Ceylon has been known to snatch five hundred children from the arms of their mothers at once, and sprinkle his idols with their blood. In that supposed paradise, every infant born under an unlucky star, becomes the victim of a bloody superstition. In Formosa, every infant whose mother has not seen her 36th year is barbarously murdered. In Japan, numerous victims sink themselves in the sea with stones about their necks, that they may clear their way to heaven; while others perish with hunger in dens and caves of the earth, blowing through a pipe and calling on Amida. I know of no such bloody customs in that part of Africa, to which benevolent exertions have been most directed.

Populous as Asia is, it might be much more so, were it not for the ravages of the slave trade! The whole country of Georgia is but thinly inhabited, say the writers of the Universal History, and has very few cities in proportion to its extent and fertility. This must be ascribed chiefly to their trading in boys and girls, a barbarous and unnatural traffic, which is here carried on to a most shameful extent; parents selling their children, masters their servants, lords their vassals and tenants, and, in short, every man selling what males and females he can get into his power, all which are disposed of to the Turks, Persians, and others, who make use of them in their armies and seraglios as slaves, mutes, eunuchs, soldiers, statesmen, and concubines, according to their capacities, or the favour they find with their masters. The Bashas and great officers of state are all educated in the Seraglio, being the children of Christian parents, taken by the Tartars in their excursions, or purchased by the merchants, many of whom deal only in this kind of traffic. The ladies of the Haram (in Persia) are a collection of young beautiful virgins, either the presents of governors, or purchased; most of them the children of Christian parents.

The Tartars do not indeed deprive their prisoners of life, but they make death preferable, by selling them to masters that equal themselves in cruelty.

These barbarians spare none; but they compel men and women, boys and girls, to follow them. The number of their captives has sometimes exceeded 50,000. They generally burn the houses they have plundered, and turn the most pleasant and fruitful countries into a frightful desert. They cruelly separate all the members of one family; the husband from the wife, the parents from the children; allotting them to different persons, and selling them into different countries. They sell many of them to the Turks who employ them on board their gallies; but they reserve the young women to be the unfortunate victims of their brutality.

The Mahometan Tartars often make war with their neighbours for no other purpose but to get slaves, selling those they do not keep; which humour prevails so much with the Chirassian, Daghestan, and Nogay Tartars, that when they cannot meet with grown up people, they steal children to sell, and, if they cannot get the children of others, do not scruple to sell their own, especially if they be beautiful, as they do their wives on the slightest disgust. In short, the trade of slaves being all their wealth, they spare neither friends nor foes, when they meet with a fair opportunity of carrying them off.

But it is tiresome to recount these eastern barbarities. It is evident from a vast number of facts, that the ravages of the slave trade are as lamentable in the East as in the West. Although the Asiatics have it in their power to command many of the comforts of life, are able to manufacture many valuable articles, and have been considered as tolerably civilized, their dispositions are evidently as barbarous and cruel as those of the Africans: their condition is equally pitiable.

Is it not much to be lamented, that the name of Christianity in the East should be made so serviceable to its enemies? and is it not surprising that Mahometanism

has spread so rapidly as it has done, while the efforts of Christians have been crowned with so little success? Many ascribe this to the licentious nature of the religion of Mahomet, and the force of arms, and think they have found an easy and satisfactory solution. The want of zeal and the imprudence of Christians, however, will appear to thinking and discerning men, to be, at least, worthy of being taken into the account. The Mahometans are indefatigable in their endeavours to make proselytes to their religion. For this purpose they use persuasion as well as force. Without this, their doctrines could never have reached the heart of China.

But the great engine by which the Mahometans both maintain and promote their religion is, their industry in educating children in it, brought from every country in their neighbourhood, or to which they have access. There is scarcely a Mahometan country in which there are not seminaries for educating the children of other countries, a great part of whom are either ransomed from slavery by them, or subjected to it. The Turkish empire would undoubtedly have been crushed under its own weight long before this time, had it not been supported by the countries called Christian, in the East.

Is it not surprising that Christians should not work this powerful engine against the Mahometans themselves? As numbers of Mahometans are reduced to slavery by their neighbours, many of them might be ransomed, and educated in the Christian religion. The Mahometans establish schools in almost all Heathen, and even Christian countries in their neighbourhood, and why should not Christians do the same? Why should the success of Christians not be as great as theirs, were they to exercise the same prudence and diligence? Had Christians used as much diligence to revive Christianity in the countries in the East, which still retain its name, as the Mahometans have done to disseminate in them their cruel delusions, they might surely in a great measure have prevented their influence. False religions are most readily embraced, it is

true; but Christianity must prevail. Those who deny this are not Christians.

The East offers a wide field for Missionary exertions, and many worthy men wish to see something done to evangelize its numerous inhabitants. Many wish to see zealous and wise Missionaries settled in the very heart of Hindostan, to combat the absurd and vile prejudices of its inhabitants, and to communicate to them the saving knowledge of the Gospel. But are they as wise as they are pious, who would rather send Missionaries to be broiled under a vertical sun, to suffer violent and reiterated attacks of fever, and other wasting diseases of a tropical country, than send them to a country in which they might labour with both security and success to convert the Heathen? Why is it more adviseable to establish a Mission at Calcutta, with a view to evangelize the inhabitants of Hindostan, than 1500 miles to the westward of it? What renders Candahor a worse situation than the country about Calcutta? Or why is not Astracan as good a situation as either of them?

Mr. Forster, in the Narrative that he has given of his Travels from Bengal to England, observes the vast assemblage of different nations which is to be met with in Astracan; Tooke, Hanway, Pallas, Coxe, and many others have taken notice of this circumstance. The writers of the Universal History observe, that, people from no less than thirty different nations visit Astracan annually. The languages which are spoken at Astracan must be understood by hundreds of millions. Were an emporium for the whole world to be chosen, it would be the fittest place. On the south east are the Usbeck Tartars, and the vast empire of the Mogul. On the north and north east, are the Calmuck and many other Tartars. On the west are Tartars of a variety of names and descriptions. On the south east, south, and south-west, are the Persians, the Georgians, the Turks, and the unnumbered tribes that inhabit the Caucasian Mountains. Most of these blinded nations sell slaves. Children ransomed from all of them might be taught the principles of religion, by Missionaries settled at Astra-

can, who might learn their languages from them, reduce them to their peculiar grammatical principles, translate the Scriptures, or parts of the Scriptures into them, and teach the children to read them, who might, in the course of time, carry a knowledge of Letters and of the Christian Religion among their countrymen.

One Missionary might have the care of ten children, all ransomed from one nation. He might learn their language, translate parts of the Scriptures into it, and teach them to read. Were ten Missionaries to be employed according to this plan, they would learn ten different languages, and prepare people for carrying a knowledge of Letters and the Christian Religion into ten different nations, and themselves for going to preach the Gospel in them should it be thought adviseable. Their teaching the children would not hinder them from preaching the Gospel in Astracan, or in its neighbourhood, should a favourable opportunity offer. Were they to proceed on a regular plan of orthography, the death of a Missionary would not render his past labours useless. They might gather much useful information about countries which are now little known in the west of Europe. They might not only circulate Arabic Bibles among Mahometans of every nation around them, but they might detect and prevent attempts to pervert them. Although the Lord's time should not be come, the effects of a Mission conducted on this plan would wait for it. The way might in this manner be made plain and easy for Missionaries to go and preach the Gospel in countries hitherto unexplored, and in which it would not only be unsafe for them to settle now, but impracticable.

This plan has many advantages in the first outset. It encourages nothing of a party spirit, while it can involve no inconsistency; execute it who will, it can neither give ground of offence to their own brethren, nor to others. It embraces nothing which is not a common object of all Christians. Pretty certain calculations may be made of the expence of it. The Missionaries may be confident of being visibly and usefully engaged.

They would proceed with vigour when they found a plan arranged to their hand. The Society would know what to expect from their Missionaries, who would not on that account dare to deceive them.

Several circumstances make a Mission to Russia adviseable. Several Ukases, which have been published by the Emperor Alexander, shew that he does not possess his father's narrow spirit and suspicious temper. Some circumstances, which attended his accession to the Imperial Throne, shew how much the senate are attached to the politics of Catherine II. and how safe it will be for her grandson to follow her example. A late Ukase allows people to go into the empire, and leave it when they please. The Moravians are already settled and respected in it, and would be willing to assist the Missionaries to obtain a settlement. The present state of the empire makes it necessary for the government to tolerate all religions: were the Mahometans and Pagans belonging to it to embrace the Greek Religion, no such indulgence could be expected. Surely this calls for the exertions of Protestants.

Astracan seems to be a good situation. It is visited by people from all the different nations around it. The banks of the Volga are the great field for colonization in the Russian Empire. Among such a variety of people, customs, and languages, Missionaries and their exertions will be little noticed. In Astracan, the influence of a vigorous government must be felt. The climate is dry and healthy. There is intercourse between Astracan and St. Petersburgh every month. Were a small colony attempted, the government would encourage it. Many would be willing to enter on Missionary labours at Astracan, who would neither think it safe nor warrantable to expose themselves to the dangers of a tropical situation. It ought to be observed, however, that illiterate Missionaries could not execute the plan that I propose. They must at least have a ready turn for learning languages, and a tolerable acquaintance with universal grammar; but if they have health, piety,

and discretion, with these qualifications, I can see little to hinder them from succeeding.

To prevent all alarm, and the better to secure the favour of government, agriculture might be a professed object of such an establishment as I propose; although I believe every priest of the empire would, if he should not rejoice, at least, not be displeased at its success. It is understood that the subjects of the empire have liberty to worship and serve God in their own way.

As most of the nations around Astracan are given to a roving and wandering way of life, it would be highly necessary to accustom those who might be educated to habits of industry, and particularly to agriculture. Could a grant of land, or a lease from a nobleman be obtained, the Missionaries might find useful and respectable employment, and a comfortable home, instead of wandering among the Heathen; the expence of the undertaking might be considerably lessened; and those who might settle along with them might be usefully employed.

The ransom of a hundred slaves would cost about 2250*l.*; allowing about 100 roubles for each of them. Their maintenance could not cost more than 500*l.* per annum; for, in many parts of Russia, a hundred labourers could not earn more in a year. Difficulties attend all plans, but perhaps, as few would attend this as any other.

APPENDIX V.

(See page 226.)

Extract of a Letter from the Rev. HENRY BRUNTON, *to* ZACHARY MACAULAY, Esquire, *dated January 27, 1803, from Corass, Beshasaw, near Georghieush.*

I HAVE met with a degree of prosperity in my undertaking that makes me afraid. Providence has enabled me to do more than ever I meditated in seeking for a "MISSIONARY STATION," as our Society call it; for, as I think, they wisely reject any other phrase.

We have settled among a people who differ little from the Foulahs except in colour, in which they resemble the Scots and the English. We have fixed ourselves in a village which separates the Tartars from the Cabordians, who inhabit a great part of Caucasus. The Cabordians differ as much from the Tartars, as the Mandingos do from the Foulahs. Perhaps nine tenths of them are slaves. Most of them are Mahometans; but they have been lately converted, and on that account are considered to be less tenacious of their religion than the Tartars.

There are several other tribes around us, who speak different dialects of the Tartar language. The Tartar language is perhaps spoken over a greater extent of country, than any other language in the world, except the Chinese, of which, however, I can say but little. Perhaps it would not be difficult to prove, that the Tartar language is more widely spoken than even the Chinese. The Castan Tartars have been incorporated

with the Chinese since the year 1644. About the year 1771, there were remarkable emigrations of Tartars from Russia to China. This language is spoken throughout all Tartary, and the greatest part of Persia; (the Calmuks have a peculiar language of their own) for pure Persian is only spoken in the southern part of that Empire, as I have learned from our Geographers.

The Persian is the written language, however, over a great part of Eastern Tartary, and I have been informed that it is spoken in Bokkaria. In this place, however, those who pretend to learning write the Turkish language, which is indeed nothing but the Tartar language refined and enriched with Arabic and Persian words.

The place in which we have settled is on the frontier of the Russian Empire. We can scarcely say, either that we are in it, or that we are out of it. We are properly in the Circassian country; yet a great number of the people around us have taken, I believe, an oath of allegiance to the Russian Government, as all the Tartars do on the frontiers of the empire, according to our Geographers.

We do not conceive that we are in much danger. The people behave to us in a friendly way. It is probable that they conceive, that if any thing bad were to happen to us, strict search would be made by the General Governor concerning us; for they look on him as our friend.—The place is healthy. I never had better health any where.

I have explained my plan for attempting the conversion of the Tartars and other nations situated between Europe and India so fully, that there is perhaps little occasion for giving you any further explanation of it, yet as I can now speak with more certainty with regard to the practicability of it, there will be nothing improper perhaps in my repeating it shortly.—

I have always thought of forming an academy for

educating youths, in some central situation, where protection might be found; that those of them who might appear most pious, sensible, and zealous, might go into their native countries, and preach the Gospel, and settle, should they be acceptable among their countrymen. I always proposed to ransom them for this purpose, as I dreaded, and not without ground, that those who are free could not be procured.

Great difficulties always appeared, however, in the way of this plan. A number of these natives lie in the Russian Empire, where Russian Nobles only are allowed to buy slaves; and it never appeared that protection could be found any where but in the Russian Empire. It was likewise feared, that the Russian Government would not permit any attempt to be made by Protestants to convert the Pagans and Mahometans belonging to the Empire. It was also to be dreaded that those who might be converted in the neighbourhood of such an academy, and particularly slaves who must do what their masters bid them, would be persecuted by their countrymen, till they would either have to return to their old faith, or draw on the whole plan the resentment of the Russian Government, and at the same time be obliged to go and live among the Russians for their support. Any of these alternatives would have tended greatly to defeat the end of such an undertaking. It was likewise to be feared, that if we should be allowed to ransom slaves some unprincipled Missionaries might desert the cause, and oppress the people whom they were meant to benefit; and further, that without being empowered to oblige them to do something for their own subsistence, we could never break the idle habits which lie at the very root of their barbarism.

These were the principal objections that ever struck my mind, or that I ever heard urged against the plan which I proposed. To find a way by which they might be obviated, has occupied my mind not a little, as matters stand at present; however, I cannot, for my own part, see the shadow of an objection to our plan.

I have already informed you of my being introduced to a nobleman, to whom I owe much, who is one of the Emperor's principal ministers. To him I endeavoured to explain the plan that I had meditated, and to shew him that the conversion of the Tartars to Christianity, would be highly favourable to their condition; as it would tend to increase their number, to which their present habits are very unfavourable; and would lead them to cultivate the soil, and form among themselves such relations and institutions as bind civilized society; for, in my opinion, their wandering life and Christianity are totally inconsistent with each other. I never heard of a wandering Christian nation.

This benevolent and obliging nobleman was evidently too sagacious not to discern this. He explained our object to the Emperor, who allowed him to give us an open letter to Governors, &c. &c. &c. requiring them to afford us protection, and assistance in trying to find a place to settle in according to our views, and promised to further any plan for us, that we might conceive to be answerable for promoting our object.

We accordingly travelled by the way of Moscow, Sarepta, Astracan, &c. &c. above 3000 versts; and at last fixed on the place where we are now living. It is within a few days journey of Persia and Bokkaria, and within 50 miles of Turkey. No place in the world seemed to us so proper for trying the plan that we had proposed.

After proceeding thus far, I thought it adviseable to write to the nobleman who had been so obliging, to see whether it might be possible for us to obtain the privileges that we conceived to be necessary for the execution of our plan.—Without liberty to ransom the slaves of the people around us, particularly those of them who might become Christians, and land for those to settle on who might embrace our opinions, and security for them against the outrages of their bigotted countrymen, I saw no way in which we could hope for success. It

was desirable indeed to have a piece of land, on which we might raise provisions for ourselves, but the principal considerations were to have liberty to ransom the slaves who might become Christians out of the hands of their bigotted masters, to find protection for all who might fall in with our way, and to be able to afford them land to settle on, of which none might be able to dispossess them. The outrages of the Indians against the Baptist converts convinced us that these privileges were absolutely requisite.

I saw that I was under the necessity of asking these principal privileges, and I conceived that it was just as easy for the Emperor to obviate at once all the objections to our plan that I thought of, as to grant them; after giving, therefore, a pretty particular account of the countries through which we had passed, I ventured to propose the following articles, to which I wished to procure the sanction of the Emperor, and which I conceived to be sufficient to lay a foundation for the liberties and safety of all who might embrace the Gospel within 500 versts of us; for Tartars think nothing of removing 500 versts.

1. We shall have liberty to buy the slaves of the Circassians and Cubane Tartars. (The Circassians are the various tribes who inhabit the Caucasian Mountains. The Cubane or Nogay Tartars have come from Eastern Tartary, and call Genghis Khan their great grandfather).

2. If those whom we buy be 16 years of age, we shall have no claim to them longer than 7 years.

3. If they be under 16 years of age when we buy them, they shall serve us till they are 23 years of age.

4. All children born in our Settlement shall be free.

5. Any person whom we have bought, if he be above 21 years of age, shall have it in his power to

purchase his freedom with 200 roubles of silver of present currency, or with such a quantity of gold or paper money as may be equal to that sum in current value.

6. We shall not be allowed to sell any of the people whom we have bought.

7. Should any Tartar or Circassian, who may settle along with us, transgress, he shall be tried by the Russian laws.

8. Those who may have been bought by us, and who have obtained their freedom, and all foreigners who may settle with us of their own accord from the neighbouring countries, shall have the same privileges with foreign colonists.

9. So long as we have a right to the people whom we have bought, we shall have a right to manage the land allotted for them by the Emperor; and when they are free, they shall have it solely under their own management.

10. The Settlement shall support all the poor and superannuated persons whom it has received as settlers, except they have left it of their own accord for more than two years, or have been banished from it more than that time for crimes.

The Emperor has agreed to all these things, and has granted us liberty to ransom any who are not Christians. He has ordered land to be given to us when we may want it. I have been trying, however, to get a certain portion allotted to each individual, without naming the particular spot, that if they should find it impracticable to settle in one place, they may have a settlement secured to them in another. I have wished to put it out of our power to distribute land to them according to our pleasure; for I do not see that we have anything to do with them but to convert them, if God will, and give them our best advice as to worldly affairs.

It is impossible to express how much we are obliged to the Russians.

Although I doubt not the Society for Missions to Africa and the East have already sufficient engagements, yet may I not venture to ask whether they might not ransom a few youths for us? If they will ransom 10, which will require about £360, I will engage to teach them what I know, feed them, and clothe them, for £120 per annum.

This sum would do little for the support of any other plan, that would probably be successful. This step would give no trouble. Should any of them be pious, they might afterwards do much in propagating the Gospel. They would not be subject to the diseases arising from a change of climate. Should some of them be unfit for being preachers, they would get land to settle on, where they would not be in much danger of being led away by their countrymen. I should send you regular and particular accounts of their progress. I humbly conceive that I could teach them any language that you could wish them to be taught. I should take care to teach them the Persian language, so that you would be able to dispose of your Persian version in such a way as to ensure success, where, perhaps, you never hoped for it.

If the Society agree to ransom the number that I propose, you can desire Mr. Baillie, of St. Petersburgh, to send us a letter of credit on the Sarepta people, who will advance us the money. I should be glad were they to do it, for I fondly hope that it would not be a fruitless step. You cannot conceive the respect and attention that a Tartar or Circassian would meet with, who understood the Arabic, Turkish, Persian, and Tartar languages well. Should I die, there would be others to take care of them.

1803

LIST

OF

SUBSCRIBERS AND BENEFACTORS.

☞ *Subscribers and Benefactors are requested to be particular in stating their Names, Degrees, Residences, &c. Any mistakes of this nature in the following Lists will be rectified next year, upon addressing a line to the Secretary, before Lady Day; by which the Lists must be annually completed.*

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A

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D

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E

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F

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Friend	1	0	0
Fry, Rev. Thomas, M. A. *Lock Hospital*	1	1	0

G

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Grant, Rev. Moses, *Nolton, near Haverford West*	1	1	0
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Greig, Mr. John, *Charlotte-street, Surry-road*	2	2	0
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Grisdale, Rev. Brown, D. D. *Carlisle*	0	10	6
Gunn, Rev. W. Alphonsus, *Charles-square, Hoxton*	1	1	0

H

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K

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L

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	£.	s.	d.
Lloyd, Rev. Simon, Curate of *Llanuwchllyn*	1	1	0
Lloyd, Rev. John, *Burney, Norfolk*	2	2	0
Lodge, Mrs. *Carlisle*	1	1	0
Lovekin, Miss, *Pimlico*	1	1	0
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M

Macauley, Zachary, Esq. *Birchin-lane*	2	2	0
Marriot, William, Esq. *Hoxton-square*	2	2	0
Marriot, Mr. William, Jun. *ditto*	1	1	0
Marsh, Rev. William, M. A. *Reading*	1	1	0
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Mosely, Mrs. *Carlisle*	1	1	0
Murray, Lady Ann	1	1	0
Mustard, Mr. *Roman-hill, near Colchester*	1	1	0

N

Natt, Mr. *St. John's College, Oxford*	1	1	0
Natt, Mr. T. *Charterhouse-square*	1	1	0
Naylor, Mr. Henry, *Air-street, Piccadilly*	1	1	0
Newton, Rev. John, *Coleman-street*	2	2	0

O

	£.	s.	d.
Offley, Mrs. *Great Ormond-street*	2	2	0
Osborne, Mr. James, *Birmingham*	1	1	0
Owen, Rev. John, M.A. *Fulham*	1	1	0
Olerenshaw, Rev. Mr.	0	10	6

P

Pares, Miss, *Leicester*	1	1	0
Pass, Mr. William, *Altringham, Cheshire*	1	1	0
Pearson, Rev. Hugh, M.A. *Clapham*	1	1	0
Pearson, Mr. William, *Steel-street, Thames-st.*	1	1	0
Peers, Rev. J.W. LL.D. *Charlotte-st. Surry-road*	2	2	0
Pepperel, Sir William, Bart. *Dorset-street, Portman-square*	1	1	0
Percy, Rev. William, *Queen-sq. Westminster*	1	1	0
Pooley, Mr. 237, *Borough*	1	1	0
Pope, Rev. James, M.A. Vicar of *Great Stoughton, Huntingdonshire*	2	2	0
Porter, Mr. *Carlisle*	0	10	6
Porter, Mrs.	0	10	6
Powley, Rev. Matthew, *Dewsbury*	1	1	0
Pratt, Rev. Josiah, M.A. *Doughty-street, Guildford-street*	2	2	0
Pratt, Rev. Joseph Stephen, *Sidney-place, Bath*	1	1	0
Punnett, Mrs. Ann Maria, *Messal, Cambridgesh.*	2	2	0

R

Randall, Mr. William, *Southampton*	1	1	0
Relfe, Mr. John, *Great Portland-street*	1	1	0
Ridsdale, Mr. Edward, *Wakefield*	1	1	0
Ridsdale, Mrs. Elizabeth, *ditto*	1	1	0
Riland, Rev. John, M.A. Rector of *Sutton Coldfield, Warwickshire*	1	1	0
Ring, Mr. Surgeon, *Reading*	1	1	0
Risdon, Mr. Benjamin, *Back-hill*	1	1	0
Robinson, Rev. Thomas, M.A. Vicar of *St. Mary's, Leicester*	1	1	0
Rolph, Mr. *Aldermanbury*	1	1	0
Rose, Rev. W. M.A. Rector of *Beckenham*	2	2	0
Rumsey, Mr. Hervey, Surgeon, *Chesham*	1	1	0

	£.	s.	d.
Rymer, Rev. John, M. A. Vicar of *Littleham, Devon*	1	1	0

S

Saltonstall, Miss	1	1	0
Saltonstall, Miss M.	1	1	0
Samler, Mrs. *Bridge-street, Blackfriars*	1	1	0
Scott, Rev. T. Rector of *Aston Sandford, Bucks*	1	1	0
Scott, Rev. John, M. A. *Hull*	1	1	0
Seeley, Mr. L. B. *Ave-Maria-lane*	1	1	0
Sharpe, Rev. J. M. A. Lecturer of *Clapham*	1	1	0
Sharpe, Mr. Joseph	1	1	0
Shepherd, Rev. Mr. *Stoke Newington*	1	1	0
Shepherd, Mr. *Westminster*	1	1	0
Shepley, Rev. William, *Horseforth, near Leeds*	1	1	0
Shotter, Mr. Gawen, *Edmonton*	1	1	0
Shropshire, Mrs. *Castle-lane*	1	1	0
Simeon, Rev. C. M. A. Fellow of *King's College, Cambridge*	2	2	0
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T

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	£.	s.	d.
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V

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W

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Woodroffe, Rev. Mr. *Shoreham, Kent*	1	1	0

BENEFACTORS,

CONTINUED FROM P. 166.

	£.	s.	d.
Anonymous, by the Rev. Mr. Pope	0	10	6
Anonymous, by the Rev. Mr. Cuthbert	0	10	6
Bacon, Rev. Dr. *Wakefield, Yorkshire*	2	2	0
Bishop, Mrs. M. B. *Blackheath*	2	2	0
Davies, Mr. James, *Gracechurch-street*	5	5	0
Ferguson, Mr. John, *Carlisle* (deceased)	1	1	0
Ferguson, Mr. Richard, *ditto*	1	1	0
Friend, by Mrs. Neale	1	1	0
Friend, *near Strasburg in Alsace*, by the Rev. Mr. Steinkopf	1	0	0
Friend, by the Rev. Thomas Scott	1	1	0
Friend	1	1	0
Howard, Miss, *Hull*	21	0	0
Kilvington, Thomas, Esq. *Rippon, Yorkshire*	21	0	0
Lyon, Mrs. *Great James-street*	1	1	0
M. M. (per Henry Hoare, Esq.)	10	0	0
Offley, Charles, Esq. *Great Ormond-street*	26	5	0
Percy, Rev. William, *Queen-sq. Westminster*	25	0	0
Pierson, Joseph Margetts, Esq. 2d Donation	10	0	0
Priddle, Mr. William, *Cary-lane*	1	0	0
Saltonstall, Miss, for Translating	2	2	0
Simpsons, Miss, *Ratcliffe Highway*	10	10	0
Stillingfield, Mrs. *Kelfield*	5	0	0
Stephenson, Rev. C. *Olney*, Sundry Donations received by him	12	15	0
Vaughan, Richard, Esq. *Bristol*	5	5	0

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

Item, ***I*** *do hereby give and bequeath the sum of unto the Treasurer for the time being of a voluntary society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*

STATE OF THE SOCIETY's FUND.

	£.	s.	d.
To Balance as per General Audit, ending Lady-day, 1802	928	16	4
To Donations received within the Year ending Lady-day, 1803	236	5	0
To Subscriptions received within the same time	327	12	11
To Cash received for the Anniversary Sermons preached before the Society	2	16	6
£	1495	10	9

	£.	s.	d.
By Stationary and Printing	133	1	11
By Translating	55	0	0
By Expences on Account of the two Missionaries, Melchior Renner and Peter Hartwig, in coming from Hatshusen to London; together with Apparel, Board, Lodging, and other Necessaries since their Arrival	105	5	9½
By purchase of 7 India Bonds	711	3	1
By managing the Concerns of the Society	36	7	8
By incidental Expences, including 30l. sent to the Rev. G. S. Stracke, for the Purpose of forwarding the above Missionaries from Hatshusen to London	42	2	4
	1083	0	9½
Balance remaining with the Society at Ladyday, 1803	412	9	11½
£	1495	10	9

We, the Auditors, have examined this Account, and do find a Balance of Four Hundred and Twelve Pounds Nine Shillings and Elevenpence Half-penny, due to the Society at Lady-day, 1803.

BENJAMIN BATES.
JOSEPH EARLE.

April 23, 1803.

C. Whittingham, Printer, Dean Street, Fetter Lane, London.